

The Brooklyn Jewish Center Review

THE 39 YEARS OF EMMA
LAZARUS' LIFE

OFFERS OF "FRIENDLY" ADVICE

FELIX WARBURG – A TRIBUTE

ENRICHING JEWISH SCHOLAR-
SHIP

THE REWARD

THE GIRLS HAVE THEIR SAY

A NEW DEVELOPMENT TO BE
PROUD OF

JEWISH NEWS IN REVIEW

NOVEMBER

1937

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OFFERS of "FRIENDLY" ADVICE

THE Jews of America were recently treated to the "friendly" advice of two non-Jews in the matter of the Royal Commission's scheme for the partition of Palestine.

The first one to discuss the problem was Lowell Thomas in an article "Why Make Two Palestines?", appearing in the November issue of the *Commentator*. He attempts to be "fair, impartial, and if possible, neutral." And since he "cannot boast of any first-hand knowledge on which to base an opinion" of his own, he quotes a conversation he had with Ameen Rihani, "a close acquaintance of not only Jewish leaders but all Arab Kings."

Anyone who knows Rihani knows also that for years he had taken upon himself the role of chief propagandist of the Arab point of view in this country, and that he has traveled throughout the length and breadth of this country speaking against Zionism and the Jewish homeland. Rihani says he is opposed to the partition of Palestine because it will not establish peace and security in the Holy Land. He is heartily in favor of a round-table discussion between the Jews and Arabs, being convinced that such a discussion will lead to a "just and practical and permanent solution of the problem." As a concession to the Jews, Rihani believes that the Arabs will be willing to agree that the Jewish population shall be raised from 30 to 40 per cent within the next ten years. In exchange for this concession, the "Zionist Jews should admit that the Arabs remain always a majority in the land."

We are not surprised that the Arab Rehani wants to reduce the promised "Jewish Homeland" to a permanent Jewish minority which will be forever at the mercy of the Arab majority in Palestine, and which will suffer the added disadvantages of being surrounded by Arab countries. What surprises us is that Lowell Thomas en-

dorses this view, as "amazingly sound" without making an attempt to give consideration to the Jewish point of view.

The second non-Jew to offer "friendly advice" is Pierre Crabites, Professor of Law at Louisiana University, the author of an anti-Zionist article published some time ago. In a letter which appeared in the *New York Times* on November 21st, he does nothing less than urge his "Zionist friends" to "insist that Haj Amin El Husseini, Mufti of Jerusalem, be permitted to return to his Holy See and be re-established in all the majesty of his high office."

This brazen suggestion tops it all. For years the Jews have demanded that the British Administration curb the nefarious acts of the Mufti as the one man who was chiefly responsible for all the terrorism and bloodshed in Palestine. It was only after the Royal Commission, in its report, dealt with the Mufti's incitement to violence which cost so many Arab and Jewish lives, that the British Administration ordered his arrest. The Jews breathed freely when he escaped from the country, and to expect the Zionists now to urge his return "as a means of re-establishing peace in Palestine" would be more than anyone should expect even from a people possessing overabundant patience and forbearance.

Those of our "friends" who sincerely wish to see peace established in Palestine should read the dispatches from the Jerusalem correspondent of the *New York Times* which was published in the same issue in which appeared the letter of Prof. Crabites. An extract of this report is worth quoting:

"Unless there is an end of Britain's strained relations with Italy, which has been trying to cultivate Arab friendship since her conquest of Ethiopia, it is doubtful whether peace will

be restored in Palestine. Visits to Arab centers throughout the country and talks with their inhabitants reveal that the present troubles are caused by outsiders.

"We've suffered enough and we don't wish to have any more trouble," was the unanimous cry of farmers and village elders in Arab villages. "May Allah curse them and cut off the lives of those intruders from the outside who are disturbing our existence," is the cry of urban Arab business men whose economic situation is desperate as a result of continuous troubles . . . Another proof that the present terrorist movement does not originate locally is the attitude of the Arab press, which is now refraining from extreme nationalistic articles justifying violence, and for the first time in the history of the Palestinian Arab, national movement is condemning violence and terrorism. Much to every one's surprise, the Arab dailies, which for years have heralded the most extreme Arab nationalism this week published conspicuously on their front pages manifestoes of the Arab and Jewish councillors of Jerusalem municipality appealing to the public for peace."

The correspondent concludes:

" . . . Experienced observers familiar with conditions in Palestine are convinced that there is not the slightest chance of an Arab revolution or rebellion and that, on the contrary, no one is more eager for peace than the Palestinian Arabs themselves.

"But it is now freely asserted that trouble is the work of Italy, fishing in troubled waters to irritate Britain."

The Jews in Palestine are the victims of outside interference over which they have no control. Left to themselves, without the meddling of the Muftis, the Rihanis, the Crabites, and others, Jews and Arabs will live peacefully with each other and build up the land that is holy to both nations.

—J. G.

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FELIX WARBURG—A Tribute to and An Estimate of A Prince of Israel*

By DR. ISRAEL H. LEVINTHAL

THERE is a striking statement in our ancient Rabbinic literature to the effect that when God created this world and all that it contained, He was wary about creating gold. Knowing the human being as He did, He feared the consequences that would follow the creation of this yellow metal. He foresaw the evils, the terrors, the sufferings that gold might bring into the world. "The world is not fit to make use of this metal," He cried out. But then He bethought Himself of the good that gold could accomplish. He thought of the Temple that would have to be built and of the gold that would be necessary for its construction. And so *Bishvil Bet Ha-Mikdash Nirrah*, because of the good that it could and would produce, He created it. And to support its lesson the legend refers to the Biblical verse in the early pages of the Bible which speaks of the place near the Garden of Eden—called *Chavilah*, where there was gold, "and the gold of that land was good!"

This Midrashic tale comes to my mind as I contemplate the life and the achievements of one of the noblest sons of our people, the sainted Felix M. Warburg. There is a revulsion on the part of many people against gold—"the filthy lucre," as it is so often regarded. There is an abhorrence on the part of many towards wealth and men of wealth. No doubt in many cases such revulsion is justifiable and understandable. What sins, what crimes have been perpetrated, all because of this precious metal. And even where no crimes have followed, what meanness, what selfishness did it arouse! But as the Talmud tells us, commenting upon the Biblical verse previously quoted: "There is a difference between just gold and the gold that is good. *Shnei Minim Hem* — they belong to two categories, and must be distinguished one from the other." In the one case it is an end in itself, *Zahav Sagur*, gold that closes and shrivels the human heart; in the other it is a means to an end, it is the gold that is good and productive of good in the lives of men. In the case of Felix Warburg we may, in all sincerity, claim that the gold of that man was good, and helped

to produce in us a new reverence towards and a new faith in the man of wealth.

Now I want to comment further on the Biblical verse to which I have referred. The Bible tells us that "a stream went out of Eden to water the garden." One of the heads of this river "compasseth the whole land of Havilah, where there was gold, and the gold of that land was good!" Do you want to know what gold is good? Do you want a test for the gold that spells blessedness to man? It is the gold which, like this stream in the Biblical tale, flows from its treasures and waters the garden that contains the Tree of Knowledge and the Tree of Life.

Of Felix Warburg we may say just this: unlike the wealth of so many other millionaires, his gold flowed like that legendary stream and watered the Tree of Knowledge and the Tree of Life.

Knowledge and Life, these were his primary interests, for he saw in them the ideals to transform this earth into a veritable Paradise. Wherever learning was to be sponsored there Felix Warburg's heart and substance were visible. I need hardly mention the role that he played in fostering and in developing the Jewish Theological Seminary. And his interest in the life of his people is evidenced, to give but one example, by his princely support of the Joint Distribution Committee.

In Palestine, too, it was these two ideals that won his heart. The new life of his people in that Old New Land won his enthusiastic cooperation. And the Tree of Knowledge, symbolized by the Hebrew University, grew and blossomed because of his interest and his resources. Aye, how truly we may say "the gold of that man was good!"

A Prince of Israel has fallen. We have princes of finance, in politics, in social life, who happen to be Jews. We know how zealous many of them are to be known as princes and to secure the homage of the people of their community. But how rare it is to find amongst them Jewish princes, and not only princes who happen to be Jews.

The Bible, too, seems to know that type. In the story that tells of the

building of the first sanctuary in Jewish life, the Bible relates how the masses of men and women brought their magnificent gifts. And finally it relates that the *Nesi-im*, the princes, also brought gifts. The Rabbis were quick to notice that the Bible, in mentioning these *Nesi-im*, omits from the word an important letter—*yud*. "Why is the word chosen?" they ask. "Why is it spelt without the letter *yud*?" And they justify the omission by telling us that these men wanted to be known as princes. They prided themselves that they bore that title. But they were really not princes in the true sense of the word, certainly not Jewish princes, for they lacked the *yud*, that very spark of Jewish loyalty and devotion essential to Jewish princely character. Though men of wealth, they did not rush to play their part in the building of the Jewish sanctuary. They waited and hesitated, they offered excuses. It was only after the poorest Jews gave their share that they were shamed into giving, and forced to play their part in this sacred undertaking of their people.

Even so, in our day, do we find *Nesi-im* without the *yud*, men who play princely roles in the field of finance but who lack that spark of Jewish devotion which would inspire them to play their proper role in the upbuilding of the sanctuary of Jewish life.

Felix Warburg was a *Nasi* with the *yud*. He was a Prince with a Jewish heart and a Jewish soul. Because his heart throbbed with love for his people his people revered him, loved him and will ever cherish his memory.

* Excerpt from a sermon delivered at the Brooklyn Jewish Center Friday evening, October 29th, 1937.

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THE 39 YEARS OF EMMA LAZARUS' LIFE

In Commemoration of the Fiftieth Anniversary of the
Death of the Poetess

By WILLIAM I. SIEGEL

It is an unfortunate commonplace of at least non-Jewish estimate that Jewish contribution to American life is limited by it to business and finance alone. This inadequate conception, it is humiliating to concede, finds some warrant in general Jewish lack of knowledge and appreciation of those other valuable features of American-Jewish history in which pride might well be taken. When we, ourselves, are unfamiliar with the finest manifestations of Jewish genius in American life, it is small wonder that such unfamiliarity exists on a larger scale in the non-Jewish world.

Emma Lazarus is a case in point. Her short life span of thirty-nine years was filled with a creative harvest in the fields of poetry and social service, neither of which is, although both ought to be, among the real treasures of her people. The half-century which has elapsed since her death has won her some wider recognition by the few *cognoscenti*. Among her own people, however, these years have served hardly at all to establish a grateful recognition of her Jewish service, or to develop greater knowledge among American Jews of her rich and vivid poetry. It is a needless mystery which hides the idyllic life, the Hellenic glamor and the intense Hebraic spirit of one who is to the present writer, the most beautiful spirit in the literary life of modern American Jewry, symbolizing completely its idealism and its strength.

Emma Lazarus was born in New York City in 1849 into a family which traced its descent directly to the Sephardic Jews of Spain and Portugal. It is well for a moment to comment on the proud record of this branch of the Jewish people. Both in and out of Spain after 1492—either as Marranos remaining after the expulsion, or as pilgrims throughout Europe—they scattered the learnings of centuries to the East and to the West and were among the most potent influences in keeping burning the dim light of European scholarship until the Renaissance. They were the doctors, the poets and the diplomats of their day. Their service to Jewry, too, was notable. The tenacity with which they withstood the persecutions of the In-

quisition, and the idealism which led them into exile in order to preserve the worship of the Torah is one of the brightest chapters in the long history of Israel's martyrdom.

The home-life of Emma Lazarus expressed itself in an atmosphere of culture and refinement, stemming directly from such background and complementing the influences of the outer world which bore so forcibly upon the formative stages of her literary growth. She was a poet to the purple born and her verses date to a period as early as her 11th year when the outbreak of the Civil War impelled the writing of her first lyrics. It is not possible in this place to do more than merely sketch the outlines of her verse. It must suffice to say (with too few examples) that in her poetry was manifested a broad culture which blended perfectly the opposite media of Hellenic spirit and Hebraic morality. Her narrative poems, *Admetus* and *Orpheus*, classic in theme, and *Tannhauser*, romantic and redolent of Heine have a content of wisdom and at the same time an artistic finish of form amazing in a twenty-two year old girl, reared in a library and breathing the spirit of the sensuous Greek mythology. The jointure of the Greek and the Hebrew can be seen from a parallel reading of these excerpts:

"Is life itself a lovely thing—bare life?

And empty breath a thing desirable?

Or is it rather happiness and love

That make it precious to its inmost core?"

The Hedonist's love of the beautiful contrasts with the Hebrew's absorption in the religious:

"Worship and wonder,—these befit a man

At every hour; and mayhap will the gods

Yet work a miracle for knees that bend

And hands that supplicate."

In the field of dramatic work also, Miss Lazarus achieved a high measure of success. True enough, her plays found no presentation on any stage; but as closet dramas they have the

flavor of the Elizabethans whose influence is so perceptible in phrase and characterization. *The Spagnoletto* alone may be commented upon here, not so much as an example of her work, but as illustrating that period in her life when both her life and her life's work changed in motif and in character. Until this time, beauty alone had principally interested her, and beauty in the Grecian sense had been the theme as well as the form of her verse. To the extent that this was true, her lyrics, though of high order and poetic value, perhaps meant but little in the panorama of American life. Hellenism and Romanticism are of small inspiration and encouragement to a nation which then still lingered in the throes of an epic convulsion and which faced the titanic task of replacing the old and developing the new in its national democratic framework. Insofar as the poet is a personified spirit of his age—and that, the true poet always is—any failure of complete identification with that spirit must be a forward looking prevision, and not a lingering affinity for ancient creeds. Thus Emma Lazarus, the Hellenist, meant and means but little to America; Emma Lazarus as she is revealed in her later *Songs of a Semite* not only touches the heart of her own Hebrew folk, but adds strength to the democratic ideal of the American people.

As always before and since, Jewish harvests are brought to fertility by the blood of persecution. Thus in 1879 the oppressive May Laws in Russia climaxed, in a series of pogroms, long generations of oppression, and insecurity in a land in which Jews had lived since the days of Rurik. Even the woeful drama of Israel has seldom incorporated greater scenes of misery, and Christianity has no such record since the Martyrs of Nero's day. Jews found once more the truth of the thesis that the Wandering Jew is never an individual but always a race, never a theory, but the helpless sport of brute nations. And, in their terror, in their intense desire to live, they turned their weary feet and more weary hearts to

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the land whose gates are guarded by Liberty, whose arms are outstretched in the spirit of the Great Jew for the weary and oppressed.

Here Emma Lazarus met them. Suddenly awake to the horror, at once a Jewess, no more a wistful Hellene, this daughter of a thousand years of aristocrats felt her call to minister to the needs of Europe's foulest Ghettoes. Gone the kinship with Heine, gone the affinity for the half-gods:

"No more of that!

I am all Israel's now. 'Till this cloud pass

I have no thought, no passion, no desire,

Save for my people."

And in good earnest, with all the power of a sincere soul, Miss Lazarus became an angel of light to these immigrants, darkened by years of oppression, stunned into stupidity by a few short moments of catastrophe. In the full flow of that intense kinship which expresses itself in the phrase, "all Israel are brothers," she took to her heart the widowed and fatherless, to comfort them, to slough off their despondency, to make them fit recipients of America's welcome.

Small wonder, then, that her poetry has now all the fire of a prophetess:

"A million burning roof-trees light
The world-wide path of Israel's flight,"

"His record is one cry of pain."

Her call is first to the wide love of man for man; first to do is the task of healing. But more follows. Israel has been too long "the Christ of peoples." What follows? Zionism; for her, as for us, a splendid reality, a practicable ideal, a hope. What though the lot of the Jew has bespread him with the murk of ignorance? What though superstition remains as a hideous cloak to hide his worth? Israel, phoenix-like, needs but a fierce period of purgation to rise afresh from his pyre into the glory of the Past, the Power of the Temple-Princes. And, in *The New Ezekiel* the poetess gives passionate, lyric utterance to this belief. Full faith in the mercy of God, full reliance in the worth of her people:

"What, can these dead bones live,
whose sap is dried by twenty
scorching centuries of wrong?

Is this the House of Israel, whose
pride is as a tale that's told, an
ancient song?

Are these ignoble relics all that live
Of psalmist, priest, and prophet?
Can the breath

Of very heaven bid these bones re-
vive,

Open the graves, and clothe the
ribs of death?

Yea, Prophecy, the Lord hath said.
Again

Say to the wind, Come forth and
breathe afresh,

Even that they may live upon these
slain,

And bone to bone shall leap, and
flesh to flesh.

The Spirit is not dead, proclaim the
word,

Where lay dead bones, a host of
armed men stand!

I ope your graves, my people, saith
the Lord,

And I shall place you living in
your land."

For Israel is not scattered.

"Knit in spirit nigh and far

With indissoluble bands"

the nation of priests is held together by a common memory, a common hope, that sometimes, back in the land which God's Sword gained for them, Israel's children may still find that peace and that opportunity to heal their wounds in the light of brother-love and take their place as a nation, to carry on the work which is the *raison d'être* of national existence the world over.

In her day, however, more so than now, and more vocally than now, were there those practical and logical Jews whose sophistry was then as it is now, one of the chief obstacles to an effective Zionism. Then too, there were Jews whose material prosperity had made them racially soft. In the trial it is the pampered who fail while the oppressed furnish the spiritual stamina. In opposition to the assimilative doctrine of these sophists, some of her best prose was written.

Miss Lazarus was drawn to everything Hebraic in the race, the religion, the culture. Therefore, not content with her active relief work, she turned her attention to the literature and lore of the Talmudists and gave herself up to mastering its abstruse details. And not merely with a superficial effort. Her studies were long and deep; and she succeeded in catching that illusive spirit in Judaica which opens itself only to those who will seek for it. The synthesis of literature and life is nowhere more complete than in Judaism; therefore, by penetrating the one, Miss Lazarus came to a complete and sympathetic understanding of the centuries-old aspirations of her race. The Greek saw religion in beauty, the Hebrew

finds beauty in religion and law; Emma Lazarus, discovering this fundamental antithesis, completely threw off her Grecian mood, became, once for all, unmistakably the priestess of her people.

Her splendid translations from the Hebrew are the literary harvest. Gabirol, Judah Ha-Levi, Moses Ben Esra, were brought from the isolation and unknown to which their Hebrew medium subjected them, and given to the world in purest poetry. For Miss Lazarus' work was a labor of love. With her, Zionism had taken on the aspect which it most usually wears today. Besides the purely practical view of alleviating the sufferings of those Jews who do suffer, she holds out this ideal (expressed in one of her published essays): ". . . A closer and wider study of Hebrew literature and history; and finally, a truer recognition of the wide principles of religion, liberty, and law upon which Judaism is founded and which should draw into harmonious unity Jews of every shade of opinion." It is to her that we Jews must look as to the first prophetess of Zionism. She offers a heritage of mental and spiritual freedom and development as well as a hope of political opportunity.

This passion gives its force, its terrible energy, to *The Dance to Death*. Nowhere in verse has the age-long suffering of Jewry been better portrayed, nowhere has been more closely shown the essential stupidity of their persecution, and—in phrases that have the aspect of inevitable genius—nowhere better the ignorance of the persecutors. The theme is the old cry, "Poisoners," dinned so long about the terrified ears of the Jews; the force springs from the complete identification of the author's spirit with the trials of her folk; the beauty springs from—what? Love of race, heart-suffering at its trials. To Emma Lazarus, her Jewish birth was a glorious boon, a heritage which, in her literature, was amply realized. In *The Dance to Death* she achieved her most signal success. Over-drawn, perhaps, overstrained, grating on the nerves of the blase literateur; but true as history and deserving all the credence of reported record. No scene that the writer knows is more truly pictorial of the sottish ignorance of the Middle Ages than that in which the gaping multitudes find Jews to be people where they had expected brutes; no Jew has more superbly portrayed

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THE HISTORY OF THE JEWS IN THE DIASPORA ACCORDING TO GREAT BRITAIN

Second Extract from the Palestine Commission Report

JEWISH history, meantime, had ceased to be the history of Palestine; but, though the problem of Palestine is the subject of this Report, that problem is so inextricably linked with the Jewish problem as a whole that it seems desirable to describe, in the briefest outline, the fate of the Jews in the outer world.

A number of them (as will appear later) had clung throughout the centuries of Moslem occupation to what had once been their national soil; but the vast majority of the race had spread themselves over the rest of the world.

The Dispersion (Diaspora) had begun long before the disaster of 135 A. D. In Iraq, for example, a large Jewish community had grown out of the group of exiles who did not return to Jerusalem in 538 B. C. A prosperous and influential body, permitted to maintain a kind of communal autonomy, equipped with two famous academies for the study and exposition of the Hebrew tradition, it shared fully in the great days of the Arab Caliphate at Bagdad; and it was not till the eleventh century that the process of decline began. In Egypt, similarly, there was a flourishing community of Jews, active in all fields of Egyptian life, rising to high posts in the army and administration, and participating in the cultural achievements which made the fame of Alexandria. It is significant that those Egyptian Jews, unlike the founders of the Hasmonaean State, did not resist "assimilation." On the contrary they became completely "Hellenized," abandoning their ancient tongue for Greek and adopting Greek names. The Septuagint or Greek translation of the Hebrew Testament was their work.

By the time of the final destruction of Jerusalem in 135 A. D. successive waves of emigration had swelled the size of the communities in Iraq and Egypt and flowed also into Syria and Yemen and across the Mediterranean to Greece and Italy. Five or six centuries later another wave followed on the heels of the Arab conquest along the north-west of Africa and into Spain; and it was in Spain

that Jewish life attained the highest point it had reached since the loss of its old homeland. All walks of life were open to them, rural as well as urban. When Arab Spain led the world, they were leaders in Arab Spain—secretaries of viziers of the Caliph, diplomats, financiers, scientists, physicians, scholars. There ensued a great revival of Hebrew literature, especially religious poetry, and Hebrew learning. Maimonides (1135-1204 A. D.), born in Cordova and later resident in Cairo, was perhaps the greatest scholar of his age. It appears indeed that in those days in Spain the relations between Arab and Jew were quite harmonious; but it is significant again that the Spanish Jews, like the Egyptian, accepted assimilation in almost everything but religion. They spoke Arabic, took Arab names adopted Arab ways. In those circumstances such force as there was in the common Semitism of the two peoples could operate unhindered.

The era of persecution, which was wholly to transform the conditions of Jewish life in the Diaspora, began not in the Moslem world but in the Christian. From the time when the Roman Empire accepted Christianity, Judaism had always been less tolerantly treated by Christian than by Moslem rulers; and the Jews who had penetrated into Italy and Gaul and, after the fall of the Empire, into Germany and England were exposed to various restrictions and prohibitions which tended to mark them off as a distinct and inferior people. Social factors widened the gulf. In the feudal Europe of the Dark Ages the immigrant Jew could find no place on the land or in the industrial guilds: he inevitably became the middleman, whether merchant or pedlar. And, since usury was forbidden to Christians by the Church, the Jew inevitably also became the money-lender—an unpopular profession. Jewish life, therefore, tended to be almost exclusively urban, and Jewish energies were directed more and more as time went on into commerce and finance. The Jews took an early share in the banking-system. Some of them accumulated fortunes.

Christian rulers came to look to them when they wanted money. But, despite their usefulness, they were never liked. Popular instinct draws away from what is strange, and the Jews—foreigners, foreign-looking, keeping to themselves, clinging to their peculiar faith—were strange. In the eyes of the Church, moreover, they were the worst of heretics. They did not seek, it was true, to convert others, but none refused so obstinately to be converted. And behind that was the general idea that on all Jews, in all times and places, lay the guilt of the Crucifixion.

This complex of ill-feeling came to a head in the period of the Crusades. The wrath of the Crusaders fell as much on Jew as on Moslem; and it soon seemed as much an act of piety to kill Jews in Europe as to kill Saracens in the Holy Land. A wave of persecution, increasingly cruel in its methods spread all over Western Europe. First in England, then in France, Jews were expropriated, tortured, massacred, and finally expelled from the country. For a time there was less brutality in Spain, whence, except from Granada, the Arabs had been driven out at the end of the twelfth and the beginning of the thirteenth centuries; but in the second half of the fifteenth century the Inquisition took up its task of scenting out and burning heretics, and in 1492 all Jews who refused to be converted were expelled. Another Jewish migration was thus set going, this time from West to East. The refugees from Southern Europe, especially from Spain, found shelter mostly in the Mediterranean provinces of the Turkish Empire, in the Balkans, in Egypt, in Asia Minor, in Constantinople itself. From this time dates the important settlement of Spanish Jews or Sephardim at Salonika. A certain number of Jews got back to Palestine. They were relatively safe in the Near East from the worst forms of persecution. Some Jews, indeed, rose to high positions, especially in the diplomatic field, at the Sultan's court. But, generally speaking, they never recovered the status they had enjoyed in

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Spain. If Moslems, Turk or Arab, were more tolerant than Christians, they regarded Jews as their inferiors, to be kept strictly below the rank of a Believer.

In Central Europe and Italy there were massacres of Jews as elsewhere, but no wholesale expulsion. Henceforth, however, they were kept rigidly apart from Christians, confined to particular quarters of the towns they lived in, known as ghettos, and often obliged to wear a yellow badge to distinguish them from other people. Many of them, especially in Germany, left their homes, and with those expelled from France and England sought refuge on the then only half-developed eastern fringes of an expanding Europe, in Lithuania, Poland, and Hungary—a process which continued until a good deal more than half the Jews in the world were congregated in that belt of country. The Polish kings at first protected them, but the respite was short-lived. With the middle of the seventeenth century came Cossack conquest and, later on, Russian rule. A sort of territorial ghetto, the "Pale of Settlement", was established from the Baltic north of Warsaw to the Black Sea near Odessa to keep the Jews from permeating Russia, and throughout this area the urban ghetto system was imposed.

If the brutality of this medieval persecution is astonishing to most modern minds, still more astonishing, perhaps, is the fact that the Jews survived it. Their numbers were greatly reduced. No certain figures are available; but there were perhaps about four million Jews in the early days of the Diaspora and probably about one and a half million in 1700. But they had not been eliminated either by massacre or by conversion. Judaism, it seemed, was indestructible. And, what it lost in numbers and in wealth from persecution, it gained in intensity. The ghetto system, in particular, made the "peculiar people" more peculiar. It widened the gulf between them and other peoples. Herded together within the ghetto gates, they clung with a new passion to the history and tradition, the ceremonies and customs, which had made them Jews. It was a "hot-house" nationalism, and somewhat unhealthy, as indeed all the life of the ghetto was bound to be; but it enabled the Jews to maintain their self-respect, to console themselves for their impoverishment and subjection, and to defy the hostile world outside.

The next chapter swings the hope of the Diaspora back again from East to West; for it was in France and England, once leaders in persecution, that a new spirit of tolerance first developed. It was aided by the infiltration of an enlightened type of Spanish Jew, the so-called Marranos, descendants of those who, in outward form if not in secret conviction, had "bowed the knee" to the Inquisition. They quickly established themselves and proved their usefulness and so paved the way for the entry of other more open and obvious Jews. In the centres of business, such as London, Hamburg, Amsterdam, Jews were soon again to the fore. The House of Rothschild, born in the Frankfort ghetto, became a growing power in international finance. Thus the ideas of the American and French Revolutions were sown on not altogether uncongenial soil. The Jews were "emancipated", i. e. were freed from all restrictions not imposed on other citizens, in the United States in 1787, and in France in 1790. In Holland, Germany, Italy, the invading armies of the Republic broke down the ghetto gates. Napoleon set up a kind of communal self-government for the Jews of the Empire. In Central Europe there was a marked reaction after 1815, but the cause of toleration kept pace with the cause of constitutional government and the process of Jewish emancipation was completed in Italy in 1870 and in Germany in 1871. In England the pace was slower, because the old restrictions were less severely felt in 1890, when the last inequality in form was removed, there had long been little inequality in fact. Disraeli, it is true, had ceased in early life to profess the Jewish faith; but it was a great event for Jewry when he became Prime Minister in 1868. In 1858 Baron Lionel de Rothschild, a professing Jew, had become a Member of the House of Commons, and in 1885 his son, Nathaniel, took his seat in the House of Lords. How fully Jews since then have shared in British life is common knowledge. Jewish Cabinet Ministers, financiers, industrialists, scientists, philosophers, authors—during the War a divisional commander, and after it a Chief Justice of England, who became Viceroy of India, a Governor-General of a Dominion, and more than one Colonial Governor—it is evident that in the British world (and much the same could be said of France) the Jews had attained within the last half-

century a pre-eminence out of all proportion to their numbers.

But Jewry has been fated never to attain freedom and security for all its people at one time. In reaction, perhaps, against their recovery in the West, a new enemy appeared in "Anti-Semitism"—new because now, in the nineteenth century, the attack was not on grounds of creed but on grounds of race. The movement began in Germany about 1880 and spread through Central Europe. The Dreyfus Case was proof enough of the hold it obtained in France. And, meanwhile, it had revived and reinforced the old intolerance of Russia. From 1881 onwards the plight of the Jews in Russia was almost as bad as it had been in Western Europe at the time of the Crusades. Their exclusion from all Russia except Poland was the least of their misfortunes. A series of pogroms—massacres, deliberately incited by anti-Jewish fanatics and acquiesced in, if not connived at, by the Government—was initiated and repeated from time to time as late as 1910. Tens of thousands of Jews were murdered. More were rendered homeless and destitute. Again, therefore, there was a mass-migration westwards. Between 1880 and 1910 at least three million Jews fled from Eastern Europe. Many found refuge on British soil, in England, Canada, Australia, and South Africa; but the great majority made for the United States. In 1870 the number of American Jews was roughly about a quarter of a million; it is now about four and a half million. Of the other twelve million Jews in the world, some ten million are in Europe, and of these about nine million are in Central and Eastern Europe.

NEW YORK "HITLERS"

There has been a surprising elimination of the name "Hitler" from the New York population, if the telephone directories can be taken as an indication. There is not one telephone subscriber of that name recorded in any of the 1937 Metropolitan books. Previously there were many. On the other hand there are quite a number of "Hittners" and "Hittens," etc., and a lone "Hitler," a Manhattan furrier.

THE YACHT "PURIM"

What is said to be the only yacht in the world with a Jewish name is one named "Purim." It was so named by its owner, an Englishman, because he had received it as a Purim present.

TO SHEFEYA'S DAUGHTER

By CHAIM NACHMAN BIALIK

Translated by Mordecai H. Lewittes

I

IF still unhardened is your heart,
And of wisdom you retain a mite,
O Chaluzim, from work depart,
Put pack on shoulder, on journey
start,
Arise, ascend to Shefeya's height.

II

In Shefeya one sees a thicket of pine,
And a shady nook, that's hidden from
sight,
Half-threshing floor on the incline,
And one-third peasant, in overalls fine;
Slow flow the falls down their incline,
A bare tree stands like raised ensign;
Of stalwart youths there are ninety
and nine,
But a hundred Shefeyan daughters
bright!

III

In lonely Shefeya, though few alight,
Things marvelous strange reward the
sight:
Lame cats, and goats in harness tight,
And strangest yet—the forest site,
With its hundred Shefeyan daughters
bright!

IV

Not daughters—but branches by the
stream,
Like dark, black grapes in vineyard
beam
Their eyes, and sparkle in the light.
Bachur, awake, forget your dream,
Depart not hence till you choose
aright.

V

Like the hinds of the field with all its
host
They grow amongst the crags by the
coast.
Though orphans all, they know no
fright,
Their sisters—lizards and birds they
boast;
Their brothers—twinkling stars in the
night.

VI

There are many learned throughout the
land,
But none like the Shefeyan daughters
bright;
At every art they've tried their hand,
The language of field they understand,
Of corn, and sheaf, and elf and sprite.

VII

When the Sabbath stars come out in
the skies,
Like two hundred flaming torches
alight
Appear the hundred pairs of eyes.
It would have eased bitter Amos' sighs
Had he seen these Shefeyan daughters
bright.

METROPOLITAN TWILIGHT

By RUTH GONZER

THIS is the hour when the city
seems
To pause and meditate a while
Before it goes rushing on to thoughts
Of subways and steaming suppers;
This is the time when the first star
Blinks hopefully between the sky-
scrapers,
And tired shopgirls stroll arm-in-arm
And share their little tinsel dreams;
And the gray twilight drapes itself
Softly over the streets like a great
Faded shawl and the tenements lose
Their grim misery for an hour and
Are merely very old and gentle;
This is the hour when business men
Lock their doors and glance up at the
Slowly darkening sky, when poets
Grow slightly wistful in their garrets;
This is the time when the city pauses
In its maddening bustle—and dreams
for
A short hour before the lamps are lit,
And trucks go roaring down the street
again.

VIII

Cool Sabbath eve, thou art twice blest:
Come, put all weariness to flight;
Come, soothe the brow by fear op-
pressed.
'Till early morn they'll know no rest.
They'll sing and dance on Shefeya's
height.

IX

If you should meet in Shefeya's
wood,
Laden with pitcher, some maiden
bright,
With unerring blow your skull she'll
smith,
If your intentions are not good;
With a Shefeyan one can't be impolite.

X

Does Leah find favor in your eyes?
Or one named Ruth, like the Moabite?
Why be a golem? Take your prize,
Bind yourself with solemn ties,
Betroth the maid in Mosaic rite

XI

But oh and alas for that hawk poor,
Who empty returns, with never a bite.
In prey his soul would take delight,
But nought to his talons can he lure.
Nor deer, nor calf, nor soaring kite.

XII

You worthless one, how sad your fate
If you shame Shefeya's daughters
bright;
Amongst your race you'll ne'er find
mate.
"Despised one, go, in lowly state
Go, pack on back, and bewail your
plight."

* Shefeya is a youth village near Zikhron
Yaakov.

ENRICHING JEWISH SCHOLARSHIP

By DR. ISRAEL H. LEVINTHAL

WE have recorded in these pages with a great deal of delight the popular books that have recently appeared dealing with Jewish themes. These works, both of biography and fiction, have enriched English literature and have at the same time helped to popularize, among the general readers, some knowledge of our priceless cultural heritage.

It is satisfying to note, however, that similar progress is being made in the field of technical Jewish knowledge. Jewish scholarship in America is making vast strides, and every now and then an important book appears which, though not intended for popular consumption, adds to Jewish scholarly research. We hope that in time the number of readers who can appreciate the reading of such works will greatly increase. At present their number is not large. Nevertheless these scholars work with zeal and devotion, so that the product of their labor may enlighten the minds of the select few who are interested in the advancement of Jewish scholarly research.

It is most gratifying to note that in this group of Jewish students there is a constantly growing number of young men, who give promise of yet greater contribution in the years to come. We shall review briefly a few of the works that have lately appeared, and which have already won the praises of many noted scholars.

Massechet Soferim, edited by Dr. Michael Higger, New York, 1937

Dr. Higger, who is well known to many of our community as the lecturer in Talmud in our Institute of Jewish Studies for Adults, has won a worldwide reputation among Jewish scholars for his work in editing the smaller tractates of Talmudic literature which have not been formally included in the Talmud editions. More than half a dozen of these volumes have been edited by him. He has now produced another such work, the *Massechet Soferim*, and it is written with the same diligence of Doctor Higger, like all his works. In an elaborate introduction he traces the history of this ancient work and discusses the various theories that have been proposed as to its authorship. The text itself is given with all the variants that are noted in the important existing manuscripts. For the student of Talmudic literature this

work of Doctor Higger, like all his other works, is a delight. It opens new vistas and reveals added charms in a field of literature rich in hidden treasures.

* * *

"The Biblical Text in the Making," a Study of the "Kethib-Qere," by Dr. Robert Gordis. The Dropsie College, Philadelphia, 1937.

Dr. Gordis, who is Rabbi in Rockaway Park, and who this year lectures in Bible at the Jewish Theological Seminary, has just published his Doctorate thesis, which will prove a most interesting study for all who specialize in Biblical science. As the author notes, there is hardly any phase of Jewish literary activity that is as little known or understood as the *Masorah*, that branch of Jewish literature which was concerned with preserving and transmitting the Biblical text through the centuries. Dr. Gordis tells the story of these humble workers—the *Baale Masorah*, to whom we are indebted for the preservation of the Bible text throughout the ages. He limits himself, however, to a scientific analysis of one of the most interesting phenomena of the *Masorah*, the *Kethib* and the *Qere*. There are about 1500 passages in the Bible in which a word is written (*Kethib*) in one way, but is to be read (*Qere*) in another. Dr. Gordis deals with the origin and nature of these variant readings. He discusses the theories that have been propounded by others, and offers us some new and original conclusions. Though dealing with a specialized, technical subject, the author has succeeded in presenting his thesis in such a clear, lucid style and language that it holds the attention of the reader from beginning to the end.

* * *

"Onomasticon of Palestine," a New Method in Post-Biblical Topography, by Dr. Paul Romanoff, New York, 1937.

Dr. Romanoff is the Curator of the Museum of the Jewish Theological Seminary, and is one of the most diligent as well as most promising students in the field of Palestinian geography and topography. The present monograph contains only a brief summary of a more comprehensive study of this

subject that Dr. Romanoff is planning for publication. In it he seeks to establish a new methodology, a new way of dealing with the various problems of Palestinian topography. He approaches the subject excellently equipped for the task. He was architect of the Palestine Jewish Archeological Society during the first campaign of the excavations of the Third Wall in Jerusalem, and also served as architect and topographical expert for the government of Palestine. He aims in this work, and especially in the larger one that he has in view, to make a complete collection of all the source data dealing with this subject, thus making this vast and scattered material accessible to all students of archeology. The work shows great research and thorough mastery of the subject. As Professor Charles C. Torrey, of Yale, writes in his preface to this work: "The results gained in his portion of the field will suffice to show both the fruit and the need of such labor; painstaking comparison of standard texts, from the most ancient downward, and acumen in interpreting what is found. All those who are concerned with problems of Palestinian geography, history and biography will welcome this effort and wish it continued to completion."

* * *

"The Rise of the Karaite Sect," by Dr. Zvi Cahn, New York, 1937.

That interesting sect which appeared in Jewish life in Babylonia in the middle of the eighth century, and which for a few centuries so boldly challenged Rabbinic authority, is made the subject of a new study in this volume. The author examines the current theories of the rise of these people, and the reasons that caused the prolonged struggle between its adherents and the adherents of Rabbinic Judaism. He comes to some novel conclusions with reference to these intricate problems. He feels that a grave injustice has been committed to the Karaites, and tries to convince the reader that "the expulsion of the Karaite sect from Judaism was one of the most serious and far-reaching blunders that Jews have committed in the history of the Diaspora." Dr. Cahn shows diligent research in a field too little known even by the intelligent Jews of our day.

JEWISH NEWS IN REVIEW

By LESTER LYONS

FOLLOWING the recommendation of the Royal Commission on Palestine that Jewish immigration to Palestine be fixed at 12,000 a year for the next five years, the British government limited such immigration to a total of 8,000 for the eight months from August, 1937 to March, 1938. The inference that such action by the government constituted an acceptance of the Commission's proposal has been authoritatively denied. Mr. Eden, Secretary of State for Foreign Affairs, said at the last session of the Council of the League of Nations, that this reduction "is a purely temporary measure designed to meet temporary and exceptional conditions." After March, 1938, if the scheme for partition has "reached a stage of provisional acceptance, the whole question of immigration as affecting both the Arab and the Jewish areas will clearly have to be considered on a fresh basis."

* * *

A heartening note regarding the policy of Great Britain toward the outrages of the Arabs in Palestine has been struck by Mr. Ormsby-Gore, Secretary of State for the Colonies. Replying to a question in Parliament, Mr. Ormsby-Gore said, "For a whole year the Government has exercised exemplary patience in the face of murder, outrage, and rebellion and we have come to the conclusion that forbearance has been mistaken for weakness. It is essential to restore order in the country if moderate Arab lives as well as Jewish lives are to be saved."

It is hoped that this utterance is more than a pious sentiment and presages vigorous and decisive action by the government to forestall Arab terrorism or to punish the persons responsible for it. In this connection both Arab and Jew are anxiously awaiting the designation of a successor to Sir Arthur Wauchope, who has retired as High Commissioner for Palestine.

* * *

The passionate and intensive controversy which the plan to partition Palestine aroused from its inception continues unabated throughout the world. Noteworthy is the sentiment against partition expressed at the recent 23rd annual convention of Hadassah, the Women's Zionist Organization of America. At this convention,

attended by over 2,500 women, a resolution was adopted which rejected the Royal Commission's assertion of the Mandate's unworkability, condemned the palliative proposals, denied the claim that Arab-Jewish aspirations are irreconcilable, and urged the Agency Executive to adopt a constructive policy for the complete implementation of the Mandate over an undivided Palestine and a land and immigration policy based on full economic absorptive capacity.

The resolution further declared that resistance should be made to any infringement of the rights of the Jewish people, internationally guaranteed by the Balfour Declaration and the Mandate.

* * *

Mr. Lloyd George, Prime Minister of Great Britain at the time of the issuance of the Balfour Declaration, still zealously urges the continuance of the Mandate. Remarking that "the Jews have shown that, given the opportunity, they can restore their never-forgotten Homeland to fruitfulness and create gardens out of its waste places," he further said in a message to the "New Judea," that "Great Britain, as the Trustee of the civilized nations of the earth, has set her hand in Palestine to a great and noble undertaking, and it is inconceivable that she should relinquish her task half done." He was confident that the Jewish people would be successful in their task to upbuild Palestine and he declared that "the work must, and will, go on."

* * *

In this state, a statute of many years' standing makes it a crime for a person, falsely and with intent to defraud, to sell or represent as kosher meat or meat preparations which are not kosher. Many convictions have been obtained under this statute. In England there is no statute explicitly dealing with this situation. However, under an act which forbids the sale of goods to which a false trade description has been applied, an English court has recently convicted and fined a dealer for selling non-kosher meat for kosher. This seems to have been a test case in that country.

* * *

In deciding an appeal by two Swiss Nazis from a judgment fining them for distributing "The Protocols of the Elders of Zion," the Court of Appeal in Berne, Switzerland, declared that the "Protocols" were a forgery and trashy literature. Since the Swiss Penal Code, however, forbids the dissemination of obscene documents, but not those containing political incitement, the Court cancelled the fines. The Court, though, ordered one of the defendants to pay part of the costs. This decision is a great disappointment and blow to the Nazis. They had confidently expected that the Court would hold the "Protocols" authentic.

* * *

Although the "Protocols" have been completely discredited, a new edition of them has been published in Rome and is being circulated as authentic. This is merely a continuation of anti-Semitic activities in Italy which have been occurring with disturbing frequency in the recent past. One Italian paper has denounced the Jews as disloyal for not having mentioned Mussolini or the Fascist party in a Jewish calendar for the current year. It has also urged the public to boycott specified Jewish hotels and restaurants. Another Italian paper charges that American Jews are seeking to purchase much land in Palestine and attacks them for it. This paper also has charged that the Jews are the chief aggressors in anti-Fascist disorders in England.

* * *

At the instigation of the notoriously anti-Semitic Endeks, and with an acquiescence of the Polish government, ghetto benches for Jewish students in Polish schools and universities have been strenuously urged and extensively established. Attempts by the Jews to resist the introduction of these seats, which would set them apart from the other students, have subjected them to punitive measures. The High School of Agriculture in Warsaw has insisted on these benches under penalty of disqualification of the Jews from taking their examinations. Many Jewish students who went on a protest strike

(Continued on next page)

against the introduction of this system in their schools were arrested or suspended from their classes.

In this distressing situation, the Jews have been materially solaced and aided by leading Polish professors, who have vigorously condemned the establishing of ghetto benches. M. Kuleczynski, Rector of Lwow University, in refusing to adopt the ghetto plan, denounced anti-Semitic disorders at the universities as "shameful and harmful to morals and science." Senator Professor Michalowicz, of Warsaw University, refused to obey an order of the Dean of the University requiring him to introduce this bench measure, saying that the Polish Constitution and his Christian conscience forbade him to comply with such order. One professor said that he would remain standing during his lectures as a mark of sympathy toward the Jewish students.

* * *

The economic and terroristic measures extensively being employed against the Polish Jews are proving to be a boomerang. A number of Polish papers and industrial organizations are acknowledging that the anti-Jewish excesses are responsible for increasing unemployment and are intensifying the depression in Poland. The organ of the Polish Merchants' Union says: "the disorders caused by the boycott action and the excesses connected with it have exercised a depressing influence on Polish industry. They have created fear of financial collapses, and have thereby deepened the industrial depression." Alarmed at the loss of employment being caused by the anti-Jewish boycott, a labor organ has requested that steps be immediately taken to curb anti-Semitic activities injurious to the country.

* * *

The present economic plight of Poland has been attributed by the Economic Commission of the Lodz Chamber of Commerce to the boycott campaign and other excesses against the Jews in that country. A special memorandum embodying the findings of the Commission will be presented to the Polish government.

* * *

The Roumanian government is continuing to apply the policy previously adopted by it, of giving preference in employment to "full-blooded" Roumanians. To avoid violating the provisions in the Peace Treaties requir-

ing the government to respect the rights of minorities, it has established a private committee which will enforce this policy of racial discrimination.

* * *

Germans who, under the Nuremberg racial laws, would be prohibited from marrying in Germany, are now Danish Ministry of Justice has forbidden all registry offices to issue marriage licenses to foreigners who could not legally marry in their own countries.

* * *

There seems to be no limit to the barbarism of the German courts in their application of the Nazi ideology. A Magdeburg court has sentenced a Jew to two years' imprisonment for "racial desecration," the sole ground being that he had "insulted German susceptibilities by looking desiringly at an 'Aryan' girl"!

* * *

Julius Streicher, vicious Jew-baiter, has written a foreword to a new book, "The Jewish Question in the Classroom," to be used in German schools. The purpose of the book is stated to teach boys and girls "about the Jews and their crimes." At a recent Nazi Party Congress in Nuremberg, Streicher had urged an Italian delegation to display more understanding of his campaign against the Jews. At the invitation of this delegation, Streicher visited Rome to take part in the celebration of the 15th anniversary of the Fascist revolution. He was hailed in Rome as a leading exponent of Nazi doctrines.

* * *

Persecution of the Jews in Danzig is being strongly undertaken by the government. Prominent Jews have been arrested and deposits of Jewish merchants, totaling \$500,000, have been confiscated for alleged infraction of currency laws. Only the Nazi party is permitted to function. The government is controlled by the Nazis, and anti-Jewish disorders have been instigated by the Nazis. Appeal to the League of Nations to prevent anti-Jewish activities in Danzig has been made by the World Jewish Congress.

* * *

Under the auspices of the National Conference of Jews and Christians, a good-will tour of eight states in the

southwest was recently completed by eight Catholic bishops, four rabbis, a Presbyterian, a Mormon and a Baptist minister. The purpose of the tour was to spread the doctrine of mutual tolerance and cooperation among the different religious creeds. The necessity for establishing a just social order through democratic processes was also emphasized.

The inhuman persecution of Jews in Nazi concentration camps is vividly described in the *Monthly Report* of the German Social Democratic Party whose headquarters are in Prague. This periodical states that all Jews under detention are now brought to the Nazi camp at Dachau where they form a special "Jew company." They are subdivided into three classes: political prisoners, racial desecrators and emigrants. The Report declares that the Jews are very badly treated and exposed to much bullying. "They are continually shown that they are despised and regarded as base creatures. All Jews, regardless of their previous calling, are set doing gravel work . . . Even among the prisoners there are many who look down on the Jews. The treatment of the Jews is unmerciful. Punishment drill is a daily occurrence. It often happens that the Jewish company is isolated from the other prisoners. Once the company was locked in for three months. The doors of the barracks were nailed up and the windows painted over. Only when food was brought in did the place receive any airing. So bad did the atmosphere become that the prisoners often fainted and skin eruptions and other illnesses made their appearance."

* * *

At its annual convention in Paris, the French branch of the World Union for Combating Anti-Semitism has adopted a resolution urging the French government to make it illegal to discriminate on racial or religious grounds; to prohibit the sale of anti-Semitic publications; to counteract by broadcast in Alsace-Lorraine and in Northern Africa anti-Semitic and Fascist radio propaganda disseminated from German and Italian sources; to remove or punish all officials who openly profess anti-Semitic or racial ideas; and to close the Brown and Fascist houses in Paris.

In 1933, Franz Bernheim, a German-Silesian Jew living in Prague, successfully petitioned the League of
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THE GIRLS OF BROOKLYN JEWISH CENTER HAVE THEIR SAY

By RUTH GONZER

IN the last issue of the *Review*, an article tantalizingly titled, "A Survey of Bachelors in the Brooklyn Jewish Center" appeared. Some twelve or fourteen questions were asked on the always important topics of women, love, and marriage. The answers of the dozen selected bachelors proved interesting and enlightening. As a matter of fact, it raised a rather fierce storm of discussion, not only among Center members but among outside groups as well. Out of it all rose a demand on the part of the feminine contingent of the Center to be allowed to express their opinions.

What happens when you select a dozen attractive young women, ranging in age from 20 to 25, and give each one a chance to tell what she thinks about modern men and marriage?

For one thing, a great deal of "steam" is given off. The girls who were interviewed answered vehemently. We were also slightly surprised at the amazing seriousness and intelligence shown. Whereas the modern young woman is often deplored as being a light, frivolous creature, here we found for the most part, a great deal of intellectual charm, humor and personality.

The questions—and the answers—ran as follows:

1. *What attracts you first to a man?*

We are glad to state that good looks were considered not essential. However, a pleasing appearance is important. One girl said that the "clean-cut type" attracted her. Another claimed that "strength of face" was most appealing to her. However, all agreed that a generally neat and attractive appearance is the basis of a first attraction.

2. *What qualities are necessary to hold your interest?*

All, without exception, used the word intelligence in answering this question. When asked for a definition, one replied that she preferred an innate intelligence, and disliked superficiality. A sense of humor is necessary. And not the inane, wise-cracking kind, either. A subtle wit is always more appreciated. One brunette preferred practicability sensibly mixed with certain other ideals. Another preferred a "well-rounded type", that is, one who

is well-informed on current topics and can carry a conversation easily. Several mentioned common sense and courtesy. One of the most interesting replies was, "A man must be on my own mental level in order to hold my interest. He must be on an equal level with me in all intellectual and emotional matters".

3. *Where do you prefer to meet young men?*

Several preferred meeting men at their friends' homes, the reason being that then they were more certain that the young men would be acceptable. The others preferred social clubs and organizations. All, however, definitely vetoed "pick-ups", and none of these young women are narrow-minded, as the answers to the next question prove.

4. *Do you consider a formal introduction necessary?*

There was not one affirmative answer here. Formal introductions are not at all necessary, providing of course that the meeting is made in the proper environment.

5. *What faults do you find prevalent in the modern young man?*

Naturally, every girl now had a chance to pick mankind apart. And most of them did. The outstanding fault seems to be conceit. Most boys today are too self-centered. They never bother to ascertain a girls' feelings before their own. Also, their general attitude is one of supreme condescension. They seem to feel that a girl should be properly grateful for all favors conferred. Girls definitely dislike being made to feel inferior or humble in any way. Women today want to be accepted as the equal of men. Another fault is that men take too much for granted. They are too forward, and lack good manners. One girl found that men are too cautious. They seem to shy away from a girl whom they feel may fall in love with them or they with her. This, she explained, shows how all-important they think they are. Every girl doesn't want to marry every man she feels interested in.

6. *Is the age of a man important?*

Most girls agreed that age is not of primary importance. The qualities of

the man is what matters. However, no one liked a man to be younger than herself. The same age, or from five to eight years older is preferable. One girl coolly dismissed all men over thirty-five, saying that a man over thirty-five should be married.

7. *When considering marriage, do you prefer a professional or business man?*

Contrary to expectations, there was a decided preference for business men. Not for financial reasons, either. Some felt that unmarried professionals for the most part, are bloated with their own importance. Consequently, they expect too much. One girl stated that she wanted to be accepted for herself and not for a dowry or family connections, two items she felt were in demand by certain unmarried professionals. However, she did add that love itself would finally decide for her.

Although many professionals have much to offer, the business man is often more practical and therefore more desirable as a husband.

8. *Do you believe marriage should be based on love, or on other considerations?*

Not one would marry for love alone, no matter how strong that love might be. Marriage according to all of them, must be based on other considerations, as well as love. Most of them agreed that financial security is important, one stating that money was even more important than love, and that love would follow as a natural sequence. Another important consideration is the same social and mental level. The two people concerned should be on the same social and intellectual scale in order to ensure married harmony. The answers to this question shows a level-headed thoughtfulness that has none of the so-called impulsive recklessness of young women today.

9. *Do you believe in early or late marriages?*

Three-quarters voted for early marriages. The reasons given were: (a) biological factors (b) youth will carry marriage over many impediments that might discourage older people (c) an

(Continued on page 22)

A New Development to Be Proud of

By DR. ELIAS N. RABINOWITZ

PRESENT-DAY Brooklyn constitutes the largest Jewish community in the world. Within the confines of this Borough are congregated approximately 800,000 Jews, or one Jew to every three persons of the total population. Taking Eastern Parkway as a center, there are miles of streets radiating in each direction in which the inhabitants are almost exclusively Jewish.

This vast Jewish population is of a comparatively recent growth. Only a little over a quarter of a century ago the number of Jews in Brooklyn was negligible, compared with Manhattan.

There are many splendid Jewish institutions situated in Brooklyn, such as orphanages, hospitals, Talmud Torahs, homes for the aged and the indigent and other philanthropic undertakings. There are a number of fine synagogues and centers housed in edifices which compare favorably with similar institutions elsewhere.

But there is one cultural or educational factor lacking. It is perhaps with this thought in mind that the Brooklyn Jewish Center decided to organize a library which would be a source of Jewish information.

It must be stated at the outset that the Center's immediate purpose is to establish a library for the layman, for any person desirous of acquiring additional information on Israel's present and past, or of acquainting himself with general Jewish lore. It is not our aim, at present, to create a scholar's library. There are other agencies in the City of New York better equipped to supply the requirements of the specialist. Little by little, however, we expect to be able to add to our stock of books so that we may ultimately be able, in enlarged quarters, to include more books of a scientific and technical nature, and eventually cater to the Jewish scholar as well as the Jewish layman.

Now let us take inventory of the library of the Brooklyn Jewish Center. It is composed of three general sections: English, Hebrew and Yiddish. The English section is well stocked with books dealing with subjects that appeal to an English-reading Jew seeking facts on the religion, history and literature of his people. It is a creditable nucleus. With constant and steady increases through gifts

and purchases, and continuing the same high standards in the choice of books, we hope to build up a really excellent library for the English-speaking and reading Jew.

Our Yiddish collection is really good. What with the recent purchases made possible by the gifts of Mr. David Shapiro and others, we now possess a considerable number of Yiddish books. But, the most substantial acquisition was the books purchased through the funds raised at the recent Sholom Asch lecture. The great Yiddish novelist, when he visited America, consented to devote one evening to the cause of the library and there was a great outpouring of Brooklyn Jews in the Center. The money raised was spent in the purchase of books through the "Yiddish Buch Gezelschaft," the co-sponsors in this undertaking.

Of our Yiddish collection, we may mention as outstanding, the translation of the Holy Scriptures by Yehoshua, and Prof. Zinberg's "History of Jewish Literature in the Middle Ages." There is also a complete set of the critical works of George Brandes in Yiddish, a set of Prof. Kogan's "History of Western European Literature," several sets of Graetz in Yiddish and a complete set of Dubnow's "History of the Jews in Later Times," and complete sets and some duplicates of all the works of "Mendele," Peretz, Dinesohn and other outstanding Yiddish novelists and poets.

The Hebrew collection is not as large as it should be. What is lacking in quantity however, we have made up in quality. Recently, through the gift of the family of the late J. O. Lipkin, the library has acquired some valuable Hebrew works, notably, copies of the "Machsor Vitry," the "Kusari" of Rabbi Jehudah Halevi, "Kusan," Maimonides' "More Nebuchim," and Ravidowitch's "Kol Kitbe Ranak." Besides these valuable books, there are several sets of the "Dor Dor Vedorshov" by Weiss, a complete set of Graetz in Hebrew, an almost complete duplicate set of Ovir Publications, two complete sets of the Hebrew translation of Dubnow's "History of the Jews in Later Times" and other notable works.

In the field of literature and fiction,

we may list a complete set and duplicates of "Mendele," a number of sets of the works of Peretz, Bialik Frischman and Sholom Aleichem. Through the Lipkin collection we also added the writings of some of the pioneers of the "Haskalah," such as Erter, Isaac Ber Lebensohn, and "Ad'am" and "Michel" Levensohn. The library, however, can well afford many more additions of this nature.

In the field of Rabbinics, there is also room for a larger collection. There are complete sets of the Talmud and "Ein Jacob," two sets of the Otzor Yisroel, one set of the "Otzor Hamidroschim" and as complete a set of Ben Jehudah's Dictionary as is at present obtainable.

The library also contains an important division of a general nature: general fiction, general literature, economics, science and philosophy. These books comprise to a great extent the so-called "Nazi-banned" collection of books, i.e. the books of authors who were declared taboo by the German Third Reich and burned. These works are not all Jewish, and include the writings of many distinguished German, French and American authors whose political and economic outlooks were opposed to the doctrines of the Hitler regime. There is too, a number of German classics, such as the works of Goethe and Schiller and others, donated by a young German who became interested in the library because of his anti-Nazi feelings. It seems, however, that this branch of our collection, though desirable, does not entirely fit in with the plan for the future of the library, which is to create a distinctly Jewish institution.

Recently, we have become interested in the development and upbuilding of a Juvenile English and Hebrew section. A good start has been made through the generosity of one donor, and books for the young, both in Hebrew and English, are now on our shelves. There is need, however, for a much larger number of books of this nature.

For the past several months the library staff has been engaged in the task of organizing and cataloging. New indices have been made and a cataloging system devised. The work

(Continued on page 22)

THE REWARD

Translated from the Hebrew

By BENJAMIN HIRSH

(From the "Reminiscences" of Rabbi Jacob Mezzeh, Chief Rabbi of Moscow from 1893 to 1920)

IN the middle of the eighteenth century there lived in Metz, Germany, a celebrated Rabbi named Aryeh-Leib, better known by the title of his book, *The Shaagath-Aryeh*, (Roar of the Lion). A man of unusual piety and virtue, he was generally regarded as the greatest Talmudic scholar of the generation, and was, in addition, considered by his reverent contemporaries the most important authority of the time on all questions of Jewish religious law.

As was customary in those days, the *Shaagath-Aryeh* was for many years attended by a poor member of the Jewish community who served without remuneration. One day this attendant fell seriously ill. The Rabbi called at his home and read the last prayers, (*vidui*) with him. The ailing man then said: "Rabbi, for many years I have served you devotedly, and without pay." The *Shaagath-Aryeh* nodded. "Now," continued the man, "dare I ask a reward for my faithful service? I know that my days on earth are numbered. When I die, my little son, Raphael, will be orphaned. Promise me that you will see that he is taken care of and taught Torah." "I shall teach him myself," pledged the Rabbi. "I shall see to it that Raphael grows up to be a learned and pious Jew."

The father's face lit up, and he murmured, "Now shall I die peacefully." So saying, he breathed his last.

The Rabbi kept his promise. Taking the orphan into his own home, he set about teaching him. Raphael turned out to be a keen and zestful student. At the age of nine he knew not only the Bible but a goodly portion of the Talmud. In the town he was known as an *ilui* (genius).

One day misfortune befell the Rabbi's household. Raphael disappeared, and no trace of him could be found. The Rabbi, who had come to love the boy very dearly, grieved deeply, fasted, and prayed to God for divine assistance. The entire Jewish community, aroused by the disappearance, instituted a search.

After many days had elapsed, the boy was located.

In those days Jewish children quite frequently were stolen by monks and raised as Christians. This fate had befallen Raphael. The lad was now in a nunnery outside of the city, where priests visited him daily to teach him Christian dogma and to prepare him for baptism.

When this information reached the Rabbi, he rent his clothes in despair. Then, rallying from the initial shock, he sent for a certain Jewish tailor of the community who often sewed garments for the nuns and who therefore had frequent access to the nunnery.

To this tailor the Rabbi unfolded the entire story of Raphael's life and disappearance. "Last night," he added, "I dreamt that the lad is very much upset, and that he studies and prays constantly, sitting near the window at the left entrance of the small garden in the nunnery."

The tailor expressed surprise at the Rabbi's familiarity with a place to which he had never been. "Heaven has revealed these secrets to you, Rabbi," he exclaimed.

"And so you trust me?" queried the Rabbi.

"My faith in you is perfect," replied the tailor.

"Then if I ask a favor of you, will you do it?" the Rabbi went on.

"Within my ability and power, even if it cost me my life," pledged the tailor.

"Then go," ordered the Rabbi. "Under cover of darkness, enter the nunnery garden, and approach the window where, as I have indicated, the lad will be seated and crying. In my name ask him to follow you. Then conduct him to a certain town whose name I shall give you. There a man to whom I will have sent instructions will receive the boy and in turn conduct him to a Yeshivah in still another town.

"If the boy, mistaking you for another kidnapper, balks at accompanying you," the Rabbi added, "repeat

these words to him: 'A mistake can always be corrected.' (*Touth L'olem Chozereh*.) These words appeared in the last lesson in Talmud which I gave him before he was taken from my home."

The tailor was about to depart when the *Shaagath-Aryeh* asked: "What reward will you require for your services?"

"I prefer that you name the reward, Rabbi," the man answered. "You know that by this act I endanger not only my own life but also the lives of the members of my family."

"I have no money to give you," the Rabbi told him, "but I do promise that after a long and peaceful life you will be buried near my grave."

The poor tailor, greatly taken aback at the bestowal of this signal honor, exclaimed: "Is it possible that I, an ignorant man, will be buried near the celebrated *Shaagath-Aryeh*?"

"Yes," replied the Rabbi, "God willing. If you carry out my commands, and free the child, my promise to you will be fulfilled, although only after a great many years. I am old, and nearing the end of my life. You are still middle-aged, but when your time comes, you and I shall lie in neighboring graves. Go, now, and do my bidding. God will send His angel to guide you. But do not reveal this matter to anyone, and keep my promise to you locked in your heart until you feel that your days upon this earth are numbered."

In the deep of night the tailor, in accordance with the Rabbi's directions, approached the nunnery, stole into the garden, and crept over to the window where the weeping lad sat. "Stop crying," he told the boy, "our Rabbi wants you to accompany me now. 'A mistake can always be corrected.'"

Raphael, overjoyed, bounded from the window, and the two scaled the garden wall. As the dawn broke, the boy was brought to his destination.

The next day authorities of the nunnery issued an alarm. But the police vainly searched the houses of the

Rabbi and of other prominent Jews in the community. The boy was not found.

The *Shaagath-Aryeh* never again saw Raphael, but corresponded with him. Through secret channels he kept in touch with him as he grew into a youth and was graduated from the Yeshivah as a Rabbi.

Years passed and the *Shaagath-Aryeh* died, carrying to the grave the whole story of Raphael's release from his abductors and the promise to the tailor. As was his due, the *Shaagath-Aryeh* was buried in the most prominent place in the Jewish cemetery.

Not long after, a famous visiting Rabbi died in Metz and was buried to the right of the *Shaagath-Aryeh's* grave. The left side remained vacant because no member of the Jewish community who died in the years following was considered worthy of the honor of being buried there.

Twenty-five years passed. The tailor who had rescued Raphael fell ill. Knowing that the end was at hand, he summoned the elders of the community and revealed his long cherished secret to them.

Angered at his seeming arrogance, the elders scornfully said: "How dare you, an ignorant man, aspire to the honor of being buried next to the great *Shaagath-Aryeh*?"

The tailor, weeping bitterly, lamented: "The heavens are my witness!" and so saying, fell back dead. This happened on a Friday morning during the winter, when the days were short. When the coffin was borne to the cemetery, dark, threatening clouds filled the sky and a terrific rain began to fall. The grave-diggers, frightened, hastily decided to bury the tailor any place in the cemetery, hurried through their task, and departed.

How great was their dismay and alarm when they returned to the cemetery on Sunday to find the tailor buried to the left side of the great *Shaagath-Aryeh*!

The entire Jewish community was in an uproar. In consternation they called a meeting. The Rabbi of the time was consulted as to whether the Jewish law permitted them to disinter the coffin of the tailor and remove it to another place in the cemetery, thereby seeking forgiveness from the soul of the *Shaagath-Aryeh* for the unwitting insult.

When, however, the grave-diggers

described the great atmospheric disturbances of Friday, and when the elders repeated the dying tailor's story, the Rabbi declared:

"The tailor spoke the truth. The heavens were his witnesses, and by

the phenomenon of rain and darkness they helped the promise of the *Shaagath-Aryeh*. Do not desecrate the tailor's grave, for he reclaimed a youth to the Jewish fold, and in reward, God saved his honor."

JEWISH RITUAL MURDER LIBELS AND THE CATHOLIC CHURCH

From A Review of Cecil Roth's Book on the Libels by Philip Slomovitz in "The Commonwealth"

CECIL ROTH, who already has to his credit a number of very scholarly historical works, has just produced a book which is without doubt one of the most significant documents published in a hundred years from the viewpoint of its condemnation of an ancient calumny and its plea for justice and truth in dealing with the Jewish people. "The Ritual Murder Libel and the Jew" comes from the Woburn Press of London and is being distributed by Edw. Goldston, Ltd., 25 Museum St., London, W.C. (17/6d). In this volume Dr. Roth pays a glowing compliment to the Catholic Church by giving honor to various Pontiffs throughout history and to the general Jewish policy of the Holy See.

Occasion for this compliment is provided by the 160th anniversary of the death of Cardinal Lorenzo Ganganelli who, just before he became Pope Clement XIV, presented an encyclical in which the ritual murder rite against the Jews was branded infamous and false. Dr. Roth, referring to the ancient libel of ritual murder made against the Jews, makes the following significant statement:

To its lasting credit, the Catholic Church (even when the night of medievalism was at its darkest) never gave the slightest countenance to the calumny. Immediately the Holy See first became cognizant of it, in the thirteenth century, its remonstrances began: and they continued afterward in unbroken sequence. It is noteworthy that some of the most vehement protests emanated from the Pontiffs who otherwise shewed themselves least sympathetic toward the Jews, their objectivity thus being all the more obvious. Never was the libel raised under official auspices in the States of the Church—a statement applicable to few other parts of Europe. On almost every occasion, the Papacy resolutely refused to set the

seal of official approval upon the beatification of suppositious victims demanded by the ignorant. In no respect does the policy of the Holy See toward the Jew, essentially humane according to the standard of the age even when it could not be benevolent, appear in a nobler light.

The mass of evidence accumulated in this very important volume fully justifies Dr. Roth's contention. The only serious objection that can possibly be taken to it by Jewish readers is the regrettable fact that the Catholic Church itself and Catholic lay and clerical leaders failed to produce this evidence and to make it a matter of record and public knowledge during the centuries that intervened from the time when Pope Innocent IV, in the 13th century, established a precedent for Catholic condemnation of this atrocious lie. Even the least informed person can readily see what horrors and tragedies could have been avoided had the Catholic Church come to the front as the defender of truth by publishing the various documents on record and by making its condemnation of the calumny a matter of general knowledge.

The report of Cardinal Lorenzo Ganganelli which provides the basic contents for Dr. Roth's book is published in English for the first time in this volume.

Dr. Roth describes the circumstances under which in 1758 the Jewish communities of Poland took steps to defend themselves by sending Jacob Selig (Selig) as an emissary to Rome to solicit protection. Pope Benedict XIV referred the application to the Holy Office of the Inquisition and Cardinal Ganganelli was selected to report on the truth or falsehood of the charges made against the Jewish people. Ganganelli's encyclical is a most ef-

(Continued on page 23)

BROOKLYN JEWISH CENTER ACTIVITIES

RABBI LEVINTHAL TO SPEAK ON DON ISAAC ABARBANEL, GREAT SPANISH JEWISH LEADER AT SER- VICES THIS FRIDAY NIGHT

This Friday evening, at our late services, Rabbi Levinthal has chosen a most interesting theme for his discourse. He will speak on the subject "Don Isaac Abarbanel—The Jews in Spain Five Centuries Ago and Spain Today." This theme has been chosen in honor of the five hundredth anniversary of the birth of Abarbanel, one of the great figures in Jewish history, who was the leader of the Spanish Jews at the time of the Spanish expulsion. Rabbi Levinthal will give a picture of Jewish life in Spain at that time in contrast to the tragic situation of Spain today.

Rev. Kantor will lead in the congregational singing. The public is cordially invited.

YIDDISH LECTURE DECEMBER 5th

The first Yiddish lecture of the season will be given on Sunday evening, December 5th. The evening will be devoted to the works of the well-known Jewish novelist, Chaim Pet, whose volume of stories "Between Flames" has just made its appearance.

The program will include the famous Yiddish poet, Abraham Reisen. Mr. S. Dingol, one of the editors of The Yiddish Day, Dr. Fogelman, literary critic of The Forward and Kelman Marmor of The Freiheit. A. Lutsky, Yiddish poet, will recite a number of poems and Maxim Brodyn will sing several selections. Dr. Abraham Asen will preside.

Admission will be free to members of the Center upon presentation of their 1937 membership cards. All others will be charged an admission fee of 25c.

NOTABLE ART EXHIBIT NOW BEING HELD IN NEW YORK

Friends of art, and especially of Jewish art, will be interested to learn that there is now taking place an exhibition of the paintings of the late Prof. Boris Schatz who is the founder of the Bezalel Art School in Palestine

and one of the leaders in modern Zionism, as well as all the paintings of his two gifted children Bezalel and Zahera Schatz. The exhibition was opened on November 18th and will continue to December 9th. It is open from 11 in the morning to 10 o'clock at night and is being held at the Community House, 35 East 62nd Street, New York City. The exhibition is sponsored by the Sisterhood of the Central Synagogue in New York and is open to the public. We hope that the Jews of this community, especially the Zionists who appreciate the name of Schatz in the modern renaissance of Palestine, will attend this exhibit.

"NO MORE PEACE" WILL BE PRE- SENTED AT THE CENTER

The W. P. A. Federal Theatre will present "No More Peace," an amusing satire against war, on Wednesday evening, December 8th at 8:30 o'clock. The play was written by the famous German playwright, Ernst Toller. The company consists of sixty men and women including a full sized orchestra which will interpret the musical score written by L. Leslie Loth.

Admission will be 40c for adults and 15c for children.

SISTERHOOD TO HOLD INTERESTING MEETING MONDAY AFTERNOON DECEMBER 13th

The next monthly cultural meeting of the Sisterhood of our Center will take place as usual, on the second Monday afternoon of the month, December 13th, at 1:30 o'clock.

The program committee of which Mrs. I. H. Levinthal is the chairman, promises a most interesting cultural program for that afternoon. Mrs. Joseph Lukashok, one of our members, will give a review of the popular book, "The Brothers Ashkenazie." In addition to this book review, Mrs. Emily Rosenstein, also a member of our Sisterhood, who is the president of the Women's "Ort" Organization, will deliver an address on a subject that will be of great interest to all the women present. A fine musical program is being arranged, and we are confident

that the women who will attend will find this meeting as enjoyable as the other meetings held this season.

The Nominating Committee will present its report, and election of officers for the ensuing year will take place.

CENTER ACADEMY NEWS

The following are the newly elected officers of the Center Academy:

Chairman—Mr. Benj. A. Levine
Vice-chairman—Dr. Nathan Adler
Treasurer—Mr. Allen Germain
Secretary—Mr. Samuel S. Weisberg

At the recent meeting of the P.T.A. of the Center Academy the following officers were elected:

President—Mrs. Irving Lurie
Vice-president—Mrs. A. N. Rosen
Treasurer—Mrs. S. Levinthal
Rec. Secy.—Mrs. M. Klinghoffer
Corr. Secy.—Mrs. S. Rubin

The next meeting of the organization will be held on Wednesday evening, December 15th.

P. T. A. HEBREW SCHOOL ELECTS NEW OFFICERS

The Parent-Teachers Association of the Hebrew and Sunday schools of the Center, at a recent meeting elected the following officers for the coming year:

Chairman—K. Karl Klein
Treasurer—Lilian Lowenfed
Secretary—Bertha Zirn

CONGRATULATIONS

We hereby extend our sincere congratulations and best wishes to:

Mr. and Mrs. Benjamin J. Kline upon the marriage of their son Morton to Miss Jessica Perlman, which took place at the Center on November 21st.

COMING FORUM LECTURES

December 6th—Dr. Samuel D. Schmalhausen, well-known author and lecturer.

December 13th—Hon. James G. McDonald, member of the editorial staff of the New York Times, and former League of Nations High Commissioner for German Refugees.

December 20th—Norman Thomas, famous socialist leader.

December 27th—Pierre Van Paassen, noted writer, traveler and correspondent.



EMIL LUDWIG

**Celebrated Historian and
Master Biographer**

Author of "THE NILE," "BISMARCK,"
"NAPOLEON," "GOETHE," Etc., now in
this country working on the Biography
of President Franklin D. Roosevelt

will speak at

THE CENTER FORUM

**NEXT MONDAY
NOVEMBER 29th**

at 8:15 o'clock

Subject:

"GERMAN CHARACTER AND THE NEXT WAR"

The Lecture will be delivered in
The Center Synagogue

**Reserved Seats Now on Sale at
25c and 50c**

Applications for Membership

The following have applied for mem-
bership in the Brooklyn Jewish Center:

Alderman, Julius

Attorney Unmarried

Res. 236 E. 93rd St.

Bus. 233 Broadway

Proposed by Sam Schoenfeld

Begler, Leo

Cashier Unmarried

Res. 286 Eastern Parkway

Bus. 74 Trinity Place

Proposed by Hyman Siegel

Brown, Bernard

Accountant Unmarried

Res. 887 Hancock St.

Bus. 38 Park Row

Proposed by Samuel Schoenfeld

Casden, Miss Helen

Res. 919 Eastern Parkway

Proposed by Isidor Fine

Engel, Alex

Tobacconist Married

Res. 1531 Carroll St.

Bus. 130 Osborn St.

*Proposed by Wm. I. Siegel and
Kobie Klinghoffer*

Frishberg, Samuel

Novelty Jewelry Unmarried

Res. 712 Carroll St.

Bus. 26 Exchange Pl.

Proposed by Sam Katz

Gershman, Richard

Lumber Unmarried

Res. 1668 President St.

Bus. 1601 - 61st St.

*Proposed by Byron J. Topol and
David R. Aaron*

Ginsburg, Martin

Leathergoods Unmarried

Res. 1045 St. Johns Pl.

Bus. 453 Bergenline Ave.

*Proposed by Mr. & Mrs. Jacob
Ginsburg*

Gladstone, Mark M.

Accountant Unmarried

Res. 2000 E. 5th St.

Bus. 110 E. 42nd St.

Proposed by Howard Forman

Grossman, David

Stationery Married

Res. 961 Washington Pl.

Bus. 128 Throop Ave.

Proposed by H. Barz & Daniel Diker

Karasik, Leo

Teacher Unmarried

Res. 805 St. Marks Ave.

Bus. P. S. 184

*Proposed by Sam Schoenfeld
and W. Freidman*

Klansky, Philip

Jewelry Unmarried

Res. 350 Chester St.

Bus. 72 Bowery

Proposed by Sam Schoenfeld

Lefft, Joseph H.

Food Products Unmarried

Res. 2 Stoddard Pl.

Bus. 125 Ave. D

*Proposed by Harold Harmatz
and Byron Topol*

Lippin, Robert

Architectural Draftsman

Unmarried

Res. 83 E. 55th St.

Bus. 902 Broadway

Proposed by David Nemerov

Lipstein, Louis J.

Lawyer, C.P.A. Married

Res. 1105 Rutland Rd.

Bus. 132 Nassau St.

Rich, Philip M.

C.P.A. Married

Res. 1015 Washington Ave.

Bus. 11 West 42nd St.

Proposed by Benjamin Markowitz

Scheck, Bennet

Underwear Unmarried

Res. 1794 Sterling Pl.

Bus. 105 Madison Ave.

Shack, A. H.

Dentist Married

Res. 959 Park Pl.

Bus. 759 New Lots Ave.

Proposed by Dr. I. E. Shack

Shorenstein, Wm. S.

Lawyer Unmarried

Res. 406 Stone Ave.

Bus. 70 Pine St.

Proposed by Murray Feiden

Staub, Julius J.

Accountant Unmarried

Res. 763 Eastern Parkway

Bus. 401 Broadway

Proposed by Sam Schoenfeld

Walters, Jack

Accountant Unmarried

Res. 1015 Washington Ave.

Proposed by Bernard Bregstein

Weiner, Harry

Laces Unmarried

Res. 1015 Washington Ave.

Proposed by Bernard Bregstein

Weisberg, Herman P.

Student Unmarried

Res. 675 Hendrix St.

Proposed by S. A. Doctorow

(Continued on page 20)

CLUB NEWS

The Center Club, the Maccabees and the Vivalets spent the past few weeks in preparation for Palestine Night, which was held on November 13th. Some of the features of the program were: Palestinian songs such as "Arza Aleenu," "Emek, Emek Avodah," etc., a recitation by Phoebe Hoenig; Palestinian stories; and a dramatic presentation "The March of Time," depicting current scenes in Palestine. Those who participated in "The March of Time" were: Morton Farber, Simion Gluckson, Roma Kantor, Judah Klein, Herbert Levy, Theodore Newman, Norman Ruchman, Edward Schiller, Laura Sorscher, Helen Topol, and Stanley Wiener.

During the preparation for Palestine Night, Mr. Chertoff taught the members of the clubs how to dance the Horah. "I can't see how Palestinians can keep up that dance for so long," was the remark of one member. "I was exhausted after five minutes."

Plans are being made for a Scavenger Hunt and for a Chanukah Masquerade. These groups meet every Saturday night.

* * *

The Junior League is looking forward to a very successful and active season. Committees are busy in preparation for the first affair of the season on Thursday, November 25th.

The officers of the League are:

President—R. Lipshutz

Vice-President—I. Schiller

Rec. Secty.—E. Parnes

Cor. Secty.—E. Kohn

Fin. Secty.—M. Friedwald

Sergt.-at-arms—C. Zankel; G. Price

The following are serving as chairmen of committees:

Governing Board—Herb Simon

Social—I. Schiller

Program—A. Safier

Membership—S. Feldt

Publicity—G. Greenblatt; E. Parnes

Concert—S. Feldt; R. Lipshutz

Young men and women up to the age of 21 who are children of Center members, are urged to join. Meetings are held every Thursday night.

LIBRARY GIFTS

Rabbi Levinthal has presented to the library copies of the work of the well known poet and writer, Charles Reznikoff, in memory of the author's sainted mother, Mrs. Sara Reznikoff.

Our deepest thanks are extended to the well-known Hebrew and Tal-

SECOND ANNUAL

BROOKLYN JEWISH CENTER MUSICAL FESTIVAL

Metropolitan Opera House

SUNDAY EVENING, DECEMBER 12th

AN AMAZING PROGRAM

1. *First Act of "THE BARBER of SEVILLE"*
2. *Scene from "PAGLIACCI"*
3. *Scene from "LOHENGRIN"*

in costumes and with scenery

SUNG BY WORLD-FAMOUS SINGERS

AND—

4. *The American Ballet in a Complete Performance of "THE BAT"*

RESERVE YOUR SEATS NOW TO AVOID
DISAPPOINTMENT!

BASKETBALL GAMES

Saturday Evening, Nov. 27th
B.J.C. vs. PROSPECT "Y"

Sunday Evening, December 5th
B.J.C. vs. 8th Ave. Temple

Subscription—50 Cents

Y.F.L. Invitation Dance Following
 Game

mudic scholar, Rabbi Dr. Michael Higger who is on the faculty of the Institute of Jewish Studies for Adults, who has presented to our Center Library a complete set of his published works, all of which have achieved distinction in the field of Talmudic scholarship.

We also acknowledge with thanks receipt of the following donations of books to the library:

In memory of Dr. B. Kaufman, through the courtesy of Mr. H. Liberman.

Mr. I. Polivnick.

In memory of Mr. Isaac Lees through courtesy of Mrs. Gluckson.

Dr. E. N. Rabinowitz, Mr. Nathan Resnikoff, Mr. K. Karl Klein, Mr. E. M. Edelstein, Mr. Hans Von Holdt, Mr. and Mrs. Albert Witty.

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**APPLICATIONS FOR
 MEMBERSHIP**

(Continued from page 18)

Weisbord, Sam
 Theatrical Agent Unmarried
 Res. 1911 Albemarle Rd.
 Bus. 270 Sixth Ave.

* * *

The following have applied for re-instatement in the Brooklyn Jewish Center:

Bailey, Abraham
 Builder Married
 Res. 353 Ocean Avenue
 Bus. Same

Horowitz, Joseph
 Physician Married
 Res. 1011 President St.
Proposed by Hyman Aaron

Kean, Sidney
 Unmarried
 Res. 826 Crown St.
*Proposed by Dave Aaron and
 Willie Rosenberg*

Levin, Samuel
 Hangers Married
 Res. 367 Crown St.
 Bus. 2 Wallabout St.
*Proposed by Philip L. Lipshutz
 and Louis J. Gribetz*

EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mr. Oscar Schleiff of 27 Stoddard Place, upon the death of his father on November 22nd.

PERSONAL

Ruth Gonzer, who is a frequent contributor to the *Brooklyn Jewish Center Review*, has had her poem "Salesgirl" accepted for publication in the Crown Anthology of Verses, a standard compilation of contemporary poetry. This volume will contain the representative work of this country's contemporary poets. The inclusion of Miss Gonzer's poem is a distinct sign of literary recognition.

SABBATH SERVICES

Kindling of candles at 4:16 P. M.
 Friday evening services at 4:15 P.M.
 Sabbath morning services, Parsha Vayesheb, will commence at 8:45 o'clock.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh, at 3:15 P. M.

Mincha services at 4:15 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00.
 Mincha services at 4:15 P.M.

**AN OPEN LETTER TO
 MEMBERS OF THE CENTER**

To give the Metropolitan Opera Concert Committee a free field, the Membership Committee deferred its proposed campaign.

This decision, however, should not prevent our enrolling additional members.

Last year, as a result of our drive, we added nearly 250 members to our roster. With your co-operation we can again achieve this fine result.

I appeal to you to help us in our work by proposing your friends as members. I shall be grateful to you for your assistance.

EMANUEL GREENBERG
Chairman Membership Committee

**CHANUKAH TREAT TO BE GIVEN TO
 HEBREW AND SUNDAY SCHOOL
 CHILDREN THIS SUN. MORNING**

Through the kindness of the Parent-Teachers Association each child of our Hebrew School and Sunday School will receive this Sunday morning, a Chanukah package, the gift of that organization. All the children are asked to be in their classes to receive the gift.

**THE MEMBERSHIP OF THE
 CENTER**

is cordially invited to attend the

SOCIAL MEETING

AND

CHANUKAH CELEBRATION

Next WEDNESDAY, DEC. 1st
 at 8:15 o'clock

A program in keeping with the holiday spirit, the following will participate:

REV. SAMUEL KANTOR
 Cantor of the Center

EVA MILLER
 Well Known Radio Artist in a
 Program of Jewish Folk Songs

AND

LEON KAIROFF
 Noted Singer and Impersonator

REFRESHMENTS WILL BE SERVED.
ALL CENTER MEMBERS WELCOME

THE 39 YEARS OF EMMA LAZARUS' LIFE

(Continued from page 6)

the "sufferance which is the badge of our tribe" than in the lyric line,

"What! are we Jews and are afraid of Death?"

And armed with faith, into the flames marched an entire community, singing,

"Let us rejoice, for it is promised us
That we shall enter in God's tabernacle."

Finally, one poem for the student's work: *The Banner of the Jew*. We Jews have a song, *Hatikvah* (The Hope) in which is expressed the hope and the longing of the Zionist ideal. On a plane with it and worthy to be as widely known among Jews is *The Banner of the Jew*. That is a clarion call to action, to thought, to self-respect, to slough off the despondency brought as a legacy from European ghettos:

"A rag, a mock at first—erelong
When men have bled and women wept
To guard its precious folds from wrong,
Even they who shrunk, even they who slept,
Shall leap to bless it, and to save.
Strike! for the brave revere the brave."

Her faith in the past national history of Jewry is not sentimental longing. She does not commit the error of valuing Jewry solely by what it has done and basing on that its claims. Nor does any Jew do that. We have gotten over pleading maudlinly for sympathy; all that we ask for is justice—nay, we forego that, if only we may receive consideration. For Jewry stands firm and confident of its power to account well of itself in human activity, if only the opportunity be fair and the judgment unbiased.

Miss Lazarus died in 1887. With her death was silenced the voice which had meant so much to Jewry. For the years in which she had written and worked were peculiarly the formative period in American-Jewish life, exerting an influence on its currents of thought which is paralleled only by the intense movements of today. Is it too much to say, for instance, that the survival of the consciousness of

Jews here,—Jews coming so suddenly from oppression to broadcast liberty—goes back for its reason to her published work? And is it not a fact that intelligent men and women felt no stronger impulse toward impartial welcoming of these refugees than the words of Emma Lazarus; so vividly bringing to the American mind a consciousness of the purposes for which the Republic was founded? It is worthy of note that when the American people sought to epitomize the spirit of our institutions and as a permanent memorial in the Statue of Liberty to find words expressing of the spirit of liberty, it was a poem of Miss Lazarus, *The New Colossus*, which was chosen. It should be a matter of the most intense pride to all Jews that out of the great number of American poems, hers was chosen, and that in her gifted words the American people find a complete expression of the spirit of their institutions:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

Indeed, we who live now, when the ruptures of internal war are healed and sectionalism eradicated, can hardly too much emphasize the fact that clan-feeling could then be laid aside in the welcoming of the world's unloved step-children. The power of the appeal which this gifted woman made to Jew and Gentile alike is measurable only in its results: and little known though she herself may be, on this rests her future fame.

Poetess, prose writer, gifted musician, delicate soul, unbounded lover of humankind: in all these was Emma Lazarus a beautiful, womanly figure. But as the Miriam of the New World, singing amid the wilderness of her people's woes; as the prophetess and priestess of Zionism; as such is she a commanding figure in the spiritual life of American Jewry.

INTERESTING SERIES OF LECTURES ON THE PARTITION OF PALESTINE TO BE GIVEN AT FRIDAY NIGHT SERVICES

A series of three addresses on the subject that is of greatest interest to all Jews at this time—the partition of Palestine—will be presented on the pulpit of our synagogue on three successive Friday nights.

On Friday night, December 3rd, Mr. Abraham Goldberg, the well-known Zionist writer and orator will speak on "The Case for Partition" in which he will defend the proposal of the Royal Commission of England. On Friday evening, December 10th, Robert Szold, Esq., former president of the Zionist Organization of America, will speak on the "Case Against Partition." Mr. Szold was one of the leaders of the opposition to this proposal at the recent Zionist Congress in Zurich. On Friday evening, December 17th, Rabbi Levinthal will sum up and review the arguments of both speakers and will give his views on this vital problem. We know that the members will take advantage of this opportunity to get authoritative information on this subject that has stirred the entire Jewish world.

CHILDREN OF HEBREW & SUNDAY SCHOOLS TO GIVE JOINT CHANU- KAH ENTERTAINMENT SUN. MORN- ING, DECEMBER 5th

The children of our Hebrew and Sunday Schools will this year give a joint entertainment in honor of the festival of Chanukah. It will be held in the auditorium of our Center on Sunday morning, December 5th at 10:30 o'clock. This year the Education Committee has engaged the services of a professional coach, Mr. Eugene Perkins, who has arranged a most entertaining program of entertainment. The play in Hebrew will be presented by the Hebrew School pupils and an English play will be given by the Sunday School pupils. There will also be a number of singing and dancing specialties. We hope that all of the children of our Center will attend, and that all of our members who are interested in Jewish education will also be with us that morning. There is no charge for admission, and the public is welcome.

THE GIRLS OF THE CENTER HAVE THEIR SAY

(Continued from page 13)

early marriage gives the husband and wife a better start in life, and a chance for a larger and healthier family.

The chief reasons given by the quarter voting for later marriages were: (a) such marriages are successful because the couple is more mature (b) the man is established and more financially secure.

10. *Do you find it difficult to meet the "right boy"?*

Most girls frankly answered "Yes." One admitted that her ideals are too high and most men today fall way below them. Several think they have found the "right boy" but cannot be sure.

11. *Do you notice the clothes men wear?*

Very definitely, yes. Conservative clothes only are acceptable. Foppish styles and loud colors are particularly disagreeable. Expensive clothing is not at all essential. So long as the general appearance is neat and tasteful, a man is usually well-dressed.

12. *Would you marry a man whom your family and friends disapproved of?*

There was general hesitancy over this question. Two or three said they could not decide without actually meeting the situation. Only three girls would marry in the face of family disapproval if they loved the man very much. The others said "no". If family and friends disapproved of their choice, they felt the choice would probably prove disastrous, anyway.

13. *Do you like short or long engagements?*

Without exception—short. Not more than from six months to a year less absolutely necessary, are morally undesirable. Also, there is too much is preferable. Long engagements, un-nagging and boredom on either side. A short engagement prolongs interest and glamour more successfully than a long one.

14. *How do you prefer your "dates" to be made?*

The blind date was absolutely ruled out. Most of the girls required the courtesy of a few days' advance notice. Some said it made no difference when a date was made, as long as it was made in person, or by phone or mail. One girl felt that, if she knew the boy well enough, and, of course,

liked him enough, she would even accept an invitation on a Saturday afternoon for a Saturday night.

15. *When a young man asks to see you do you always expect him to take you out?*

The general reply was "no." However, if the request makes use of the word "date," a girl naturally does not expect to stay home all evening.

16. *How do you like to spend an evening?*

The girls agreed that if they liked the man's company, it would make no difference at all how the evening was spent. However, a chance to talk and get better acquainted is important. In order of preferences, an evening should be spent in: (a) dining and dancing (b) dinner and the theatre (c) driving or walking (d) the living room and a radio.

* * *

This survey revealed that the modern miss has a mind of her own and knows exactly what she wants and does not want. It also proved that despite the bachelor's claim that eligible young women are scarce there are plenty of intelligent and attractive girls who would marry men who understand how to interest them.

A NEW DEVELOPMENT

(Continued from page 14)

is not yet complete. Added to this task, some 600 volumes obtained through donations and purchases within the last four months had to be listed. In a progressive, growing library, however, we must expect such conditions. A library is like an organism. As soon as it ceases to grow and becomes static its days of usefulness are over. It becomes obsolescent and moribund.

On this occasion, it is incumbent upon us to extend thanks to the many friends and patrons of the library through whose generous cash gifts and donations, the growth of the library has been made possible. It is also in place to call upon others interested in a Jewish library to come to our assistance. All will agree that a library is a great cultural asset, especially in these days when information is so eagerly sought. But a library is even more than that. It is a great meeting-place,

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JEWISH NEWS IN REVIEW

(Continued from page 12)

Nations to require Germany to treat the Jews of Upper Silesia as a minority group and to rescind certain anti-Jewish laws. Evidently in reprisal, the German government deprived him of his German citizenship when it acquired that territory recently.

The problem of anti-Semitism was recently discussed fully at a conference of the International Missionary Councils Committee held in Vienna. The conference resolutely condemned anti-Semitism, and described it as an un-Christian movement also harmful to

missionary interests. The conference represented the missionary movement of nearly all the continents. The Rev. William Paton, Secretary of the Council, in a speech at Oxford, declared that "the taint of anti-Semitism—for that is what it amounts to—is rotting the life of the Christian Church in many lands."

JEWISH RITUAL MURDER LIBELS

(Continued from page 16)

fective piece of writing. Dr. Roth rightfully states that "underlying the document there is a gentle humor; and the demolition of certain arguments brought forward to bolster up the libel is a model of ecclesiastical sarcasm."

What makes Ganganelli's report of extreme significance is that it quotes at length from the earlier encyclicals from Pope Innocent IV as well as from other Pontiffs and gives the decision such decisive weight that no doubt can possibly remain relative to the falsehoods leveled against the Jews. Also he refuses to accept the testimony of converted Jews against their former co-religionists. Quoting from Ganganelli's report: "In these

neophytes from Judaism there is wont to occur a certain transport against their own nation, by reason of which they not seldom go beyond the limits of truth."

Ganganelli emphasizes in fact that conversion of Jews to Catholicism will become a most difficult matter if Catholics will continue to spread libels against them.

The Cardinal maintains, in the instance of the libel that was spread by Monk Rudolph: "It may be concluded, then, that from the action and conduct of Brother Rudolph it is impossible to deduce any fault of the Jews against Christians, but rather of Christians, led astray, by a hermit, against the Jews."

CIRCULATING LIBRARY AT THE CENTER

The Library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. There is no charge for this service, which is rendered to members and non-members alike. Our librarian, Dr. Elias N. Rabinowitz can be found in the library on the third floor of our building every Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M. and Sundays from 10:30 A. M. to 3:30 P. M.

A REPORT OF PROGRESS

to the

Consolidated Taxpayers Mutual Insurance Co. Policyholders

It gives me much pleasure to be able to report to you that the year 1937 is proving as successful financially as did the year 1936.

Premium Savings . . .

In this year of 1937, to date, all of the policyholders of the Company have enjoyed the usual 20% dividend, received in advance, on their Owners, Landlords, Tenants and Elevator Liability Insurance premiums.

Litigations . . .

The Company has continued with remarkable success, its policy of disposing of litigations brought against its policyholders, which has resulted in a reduction in the number of law suits on hand by 30% during the last nine months.

Premium Income . . .

In this same period, the premium income has increased over 29%, and this to my mind, is a true reflection on the part of property owners that your Company is a good Company in which to insure their properties.

Admitted Assets . . .

The assets of the Company have increased 9% in the last nine months, and from present

indications, it would seem that this will be further increased by the end of the year.

Surplus . . .

The Company's Surplus for the protection of its policyholders over and above all known and unknown liabilities, and this includes a safety factor of a voluntary contingency reserve, has increased over 25% this year.

Investments . . .

The investment program of your Company which was inaugurated over four years ago and which provided for the purchase of only United States, New York State and New York City Bonds, has proven very satisfactory, particularly when it is considered that by so doing, your Company has been saved from the trials and tribulations of less conservative insurance companies whose investment policy included investments in common stock.

Very truly yours,

Harry Strongin

President

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